sufficiency of the literary culture of their class. Little or no preparation was given for meeting the problems with which most of the pupils would later be confronted. Many were actually unfitted for life and eked out an uncertain living, too proud to demean themselves by manual labor and unadapted to most remunerative occupations. The program had glaring deficiencies even as a training for the task of the government administratorr—the profession to which it was supposed to lead. Much of the political weakness of China in the nineteenth and twentieth centuries can be traced to it.

Yet the system also had its virtues. Although the majority of those who entered upon it never reached the examination stalls, a fairly large proportion of the male population acquired through it some knowledge of the written character. No statistics for literacy are available for the Empire, and the proportion varied between town and country and from district to district. In some cities, however, nearly if not fully half of the adult men could read some characters. Although in other places, particularly in rural sections, the proportion was very much smaller, it was a rare community which did not contain some one who could read and write. The emphasis upon memory had its faults, but it at least supplied those who had gone far in the course with the command of the text of a large body of literature, much of it of very-high quality, and so helped to maintain standards of taste. Even though the system did not give direct training in the technique of government, it grounded future officials in the principles which Confucianism held to underlie ordered society and trusted the individual, with the assistance of laws and precedents, to apply

them. Its purpose was the growth of men and not the impartation of information. Its aim was cultural, not utilitarian, the self-development of the individual who was supposed to set an example. So, in theory at least, it made government almost unnecessary. Then, too, education of the traditional type proved of immeasurable assistance in perpetuating Chinese culture and in promoting the unity of the Empire. We have repeatedly seen that the remarkable coherence of China and the ability of the country to come together after periods of civil strife and division were due not primarily to force, although that nearly always was an important factor, but to a uniformity of social institutions and